

The Living Church

March 21, 1954

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GREEK ORPHANS: Not all the agony was swept away [p. 9].

HOW TO TREAT A RECTOR P. 1

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Communism

I NOTE that Bishop Nash of Massachusetts states [L. C., January 31st] that two priests of his diocese who became members of organizations subsequently listed by the Attorney General of the United States as subversive and joined organizations in which Communists participated were "unwise." Isn't this rather mild language?

These men who teach our young and preach in our pulpits joined organizations "in the interest of social justice, international friendship, and peace," alongside men who advocate the overthrow of free governments and the imprisonment of millions of human beings.

The Bishop does not infer at any time that these men by participating in such organizations have been acting contrary to the teachings of Jesus Christ. In fact, he seems to feel that there is no basis for canonical proceedings against them . . . Cannot the Bishop see that these men should be severely reprimanded?

ALICIA W. DOMINICK,
(Mrs. Lamont Dominick).
Dutchess County, N. Y.

i's and t's

THE more I think about your review of Smyth's "Sacrifice" [L. C., January 31st] the madder I get. I would not have been surprised if your reviewer had angrily dismissed it as too radical, either socially or theologically; or if he had received it with unbounded enthusiasm as the first great contribution to the theology of the Sacrament since Thomas Aquinas and the first clear exposition of something Anglicanism has been groping toward for 400 years; or if he had proclaimed it as the first hope that Christianity can develop a detailed and minute theological system that can specifically provide the answers to the questions half of the world expects to be answered by Marxism and which the Christian world thinks it can answer but is not quite sure how.

But to have him treat the social meaning of the Sacrament as something to which the words "of course" can be applied — when men have been, and still are, shedding each other's blood over such "theories," is unbearable. And to have him refer with that Anglican smugness to "liturgical dotting of the i's and crossing of the t's" reveals a contempt for sound theological analysis which would be shocking if it were not so characteristic of almost the whole Episcopal Church.

It was Lenin's concern for dotting i's and crossing t's in matters of theory that won him a revolution and has half of the globe worshipping at his shrine. If Anglicanism ever "muddles through" it will be because of the rare men in each century who have had the courage to avoid muddled thinking and to lead the Church in the right direction.

In a way, it's funny. You can't shock an



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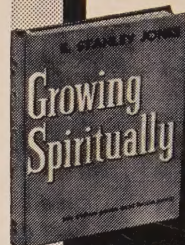
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(Rev.) ARCHER TORREY,
Rector, St. John's Church,
Athol, Mass.

Not So Far As Rome

THANK you for your editorial, *The Blessed Virgin in 1954* [L. C., January 1954]. If we can call the Catholic party the right wing, and the Anglican party the left wing, then your editorial states what I hope is generally held as right wing belief about Mary. Such statements as "she continues in heaven to pray and work for us as she did on earth" are certainly from the pre-Reformation tradition and not from the Scriptures. There is room for such belief in the Anglican Communion I'm sure, and I rejoice that you regard her "legendary history" as admitted "pious speculation" and oppose any attempt to raise this to dogma. Obviously your norm for what must be believed remains scriptural, at least as far as Matthew and Luke are concerned. But if you in serious conscience move from this norm toward a fairly elaborate and unique place for Mary, there are those in our Anglican Communion who also seeing the scriptures as normative move in the opposite direction. But this you call "pious speculation!"

I'm sure I speak for many Episcopalians when I point out that, except for Matthew and Luke, Mary is given little or no place as an object of doctrine or personal relationship. Historically the early Church remembered her as the primary event of our Lord's humanity. The Gospels clearly indicate that she had other children after Jesus. How then can we speak of her as presently "virgin"? St. Mark begins and writes that the Gospel begins with the baptism of Jesus. St. John and St. Paul both fail to mention "virginal conception" and say nothing of showing special esteem for her.

Protestantism has been afraid of Mary having seen what did happen when she was given more attention than the Scriptures warranted. The Prayer Book on the other hand accepts her gladly as a leading character in the drama of our common life. To my point of view your position is Anglican more because it does not go as far as Rome than because it is strictly Prayer Book and derived from the general implications of the New Testament.

(Rev.) DON C. SHAW,
Vicar, St. Michael and
All Angels' Church,
Hyattsville, Md.

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The Church In Miniature

"I N every Sunday School class we have a little world similar to the life in the early Church." So an old priest of my acquaintance once remarked. He added: "Every class contains in miniature all the essentials of the life of the whole Church."

He went on to elaborate this surprising assertion.

"In the class we have, first, frequent assembly of the same earnest, believing people, as in apostolic times. They believed that by their assembly ['two or three gathered in His name'] they achieved His Presence among them. There was intimate fellowship on the most complete terms of equality. Finally, there were recognized leaders with authority from the Head to discipline [i.e., disciple], train, inspire, and send forth daily on His mission."

He could have added that there was mutual concern, courtesy and assistance. The groups in the early Church were small, and they loved each other so evidently that the world noted it. The Christian life was lived and learned in company. It is an interesting analysis.

The New Testament shows the first Christians as a small group of intimates who met frequently for prayer and mutual support, and to recall their experiences of their Lord. Their evident custom of reciting for newcomers the actions and words of the Lord gave rise to the gathering of those fragments which, a few years later, became the Gospels. These were in reality the first curriculum, the private notes of the teaching Church. Their common life, from day to day, was filled with frequent mention of Jesus, whom they knew to be ever among them, and involved in all their relations with one another. It has even been suggested by critics that they may even have had a password or greeting in the Aramaic vernacular: "Maranatha" [if we interpret I Cor. 16:22 and the *Apostolic Constitutions*]. It means "Our Lord has come."

Today, every class in our schools—if all is well—continues these conditions. There is regular assembly, certainty of the Presence, and rich fellowship and love expressed. And there is the chosen mature leader, literally the "elder," as of old. Everything is there. And

through it all, as the class lives its life there is the steady process of learning the Faith as they grow older, year by year together.

Your class is, then, a cell of the whole, a sample in perfect miniature. If we teachers strive to make our classes into such a pattern, we may attain the same rich life of the early Church. Could we from now on, take our working idea of our mental picture of what we are doing from this grand idea? This will involve teaching of the tradition and lore as heretofore; but also very much more. It will include the teacher's serious attempt to serve as a guide in worship. It will mean the recognition of the group's experience of common prayer, through sharing subjects for intercession. There will be stimulation and guidance in the arts, meditation and of profitable Bible reading.

With this clue, the teacher recognizes himself as the pastor of his little flock, responsible that not one of them be lost. It will mean that the teacher puts first not lessons, but experiences. He will strive to create a friendly group, working, studying, praying, singing, playing, travelling, searching together. He will break up all conditions and trends that undermine its tone and quality.

In such a world, every person will be of importance, and his problems the concern of the teacher. There will be the observance of birthdays. There may even be formal letters, as special needs arise, truly "pastoral letters" as important to the local need as any of St. Paul's.

It will take more time, for in reality the class will never end. Rather, the fellowship will continue with its members thinking its thoughts and living its plans and projects every day of the week. There will be, too, the study and use of the sacraments in the larger circle of the parish.

One first step toward this new way would be to promote intimate discussion within the class over the real reasons for being Churchmen, and what our class should be doing. Once any group recognizes its possibilities, and its true character, it can begin to live its full life. Your class will become the Church in sample, in action. You will be the Church.

The Living Church

Established 1878

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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Things to Come

MARCH						
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25	26	27	28	29	30	

March

3d Sunday in Lent.
The Annunciation.
4th Sunday in Lent.

April

Passion Sunday.
Palm Sunday.
Monday before Easter.
Tuesday before Easter.
Wednesday before Easter.
Maundy Thursday
Good Friday.
Easter Even.
Easter Day.
Easter Monday.
Easter Tuesday.
Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn., to 26th.
1st Sunday after Easter.
National Council meeting, Seabury House, Greenwich, Conn., to 29th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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SORTS AND CONDITIONS

MAKING PEOPLE welcome in Church is receiving a great deal of emphasis these days. One parish arranges for the wives of the two ushers to join them in the vestibule after the service and make a special point of talking with newcomers. In many parishes, a coffee hour is held after one or more services, and visitors are urged to come and meet the members of the congregation.

BESIDES THIS, one parish has Sunday evening suppers for new members, put on by a group of older members. Another has set up a schedule of small card-parties at parishioners' homes. Our news department would be glad to hear of successful applications of these and other ideas.

IT COULD be that the Episcopal Church is not as cold and reserved toward strangers as it is reputed to be.

THE FACT IS, however, that there is a place in religion for reserve, for reticence. The worshipful atmosphere of the church service itself, the hush that prevails in the house of prayer before and after services—these things remind us of the difference between the creature and the Creator, of the holiness and majesty and grandeur of almighty God.

RETICENCE is not found on any standard list of Christian virtues. Yet St. Paul, the greatest of Christian missionaries, could not talk of his own deepest experience directly. "I knew a man who . . . was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter," he says, drawing a curtain of reticence not only over the details of the experience but over the fact that it was his own. And Christ Himself uttered a warning against giving that which is holy to those who will not understand it, against passing out our pearls to those who will not appreciate them.

"**THE LORD** is in His holy temple: let all the earth keep silence before him." These opening words of Morning and Evening Prayer remind us that, while there is a place for human bustle and chatter, there is also a season in which it is inappropriate.

THERE IS another place where silence is a tribute to holiness; and that is in the relationship between parent and child. Every parent is tempted to pry into his children's minds, to break down their reticence and ferret out their secrets. Some parents actually pride themselves on the notion that they know all their children's inmost thoughts and desires.

SUCH PARENTAL intrusions, well-meaning as they are, only serve to erect a barrier between parent and child. There is an area in our offspring that does not belong to us, and if we tres-

pass upon it we do so at our peril. Parental love is not complete unless it includes reverence and respect for privacy.

SIMPLE friendliness toward newcomers, however, is a different matter altogether. It should be a fundamental note of our Christian profession, and what blocks it is not an exaggerated respect for privacy but lack of interest in other people.

WE TRESPASS upon the privacy of some people and withdraw from contact with others for the same reason—self-centeredness. If the spirit of Christ is at work within us, we shall give to each person according to his need, rather than ours.

PERHAPS the most difficult area of decision between loquaciousness and reticence is in the realm of testimony about



"what I get out of religion" or "why I am a Christian." Most of the reasons we Churchmen give the public are wrong reasons, or secondary reasons. The thing that has brought us to our knees and made us cry, "holy, holy, holy" was not the discovery that thus we could attain peace of mind, or happiness, or inner security, or the courage to ask the boss for a raise. Reasons for religion are like reasons for falling in love—something we think up afterwards to justify our conduct.

WE DID NOT become Christians to bring about peace on earth or to do our bit in the battle against juvenile delinquency or to find a logical answer to the question whence we come and whither we go; or, if we did, at some point we had to become converted over again.

"**WE LOVE HIM** because He first loved us." That is about as close to the answer as we can get in words. The Church is "the fellowship of the mystery," and we could not tell its secret if we wanted to. The effects of Christianity on our personal lives and on the world are, nevertheless, footprints showing where Christ has passed by. And if someone else follows the footprints, he may some day raise his head and see the glory of God revealed in the face of Jesus Christ.

Peter Day

The Living Church

THIRD SUNDAY IN LENT

LENT

A Beating

Like the third week of a summer vacation from the city, the third week in Lent is probably the time when many Churchpeople are at last able to settle into the spirit of the thing.

For millions of work-weary wage-earners the third vacation week never comes. But for millions of world-weary Churchpeople, the third week in Lent always comes, the third week of a vacation from the things of the world.

To rip oneself away from the excesses of everyday living, to relearn or intensify the art of meditation and prayer—these take time, effort, and guidance. In mighty city parishes and comfortable small town missions Lent services are planned with this in mind.

Pinpointing the rebounding force called evil which is supposed to take a beating during Lent, St. Matthew's Church, Pacific Palisades, Calif., sent out an announcement that Satan would appear in person on Thursday evenings during Lent in the church. "He is coming," said the announcement, "to hold a series of conversations with a Christian on life's basic questions. He will be afforded every courtesy and permitted complete freedom of speech. He hopes to make clear to the congregation his position on many important matters." The Rev. Kenneth W. Cary and the Rev. E. Lawrence Carter planned to take turns taking the parts of the devil and the Christian. The Rev. Mr. Cary is rector of St. Matthew's and the Rev. Mr. Carter is the Church's chaplain at the University of California in Los Angeles.

News Flash

Dean Harte elected suffragan of Dallas. See page 10.

Popular heresies and "the old time religion" will be subjects of dialogue sermons at Albany parishes—St. George's Schenectady, N. Y., and St. Peter's Church, Albany, N. Y. Exchanging questions and answers will be the Rev. Darwin Kirby, Jr., and the Rev. Laman H. Bruner, rectors of the two churches.

In some churches laymen are giving

major addresses at Lenten services. Walter S. Robertson, assistant secretary of State for Far Eastern Affairs, opened Wednesday services at Christ Church, Philadelphia.

Emphasizing the thought, appropriate to Lent, that Christians ought to behave



SECRETARY ROBERTSON
Every Christian to his knees.

like Christians when confronted with danger, he said that "the world situation, the threat of Communism, is serious enough to send every Christian to his knees."

Another Lent project, the propagation of the Faith, is encouraged almost universally by parishes and missions. The bulletin of the United Lenten Services for Episcopal churches in Charleston, S. C., says, "Come and Bring Your Friends."

Holy Cross fathers conducting a week and a half mission at All Saints' Cathedral, Milwaukee, Wis., stressed the importance of the sacraments, especially Holy Communion, during Lent.

Brilliant sermons from the Church's distinguished preachers are the order of Lent in Charleston and elsewhere throughout the Church. Penetrating sermons from less widely renowned parish priests who know the shortcomings and needs of their people thoroughly are the order of Lent almost everywhere.

BUILDERS

From the Ashes

On February 18th St. Matthew Church, Liverpool, N. Y., was completely razed by fire. Less than a month later, knowing that they had yet to raise \$40,000 for the reconstruction of their church, the parish of 54 families unanimously accepted their full quota of the national Church's Builders Christ campaign.

The Rev. John B. Hughes, priest in charge, explains, "We want to be a part of this great campaign. . . . Despite the fact that our small church was completely destroyed by fire . . . we are confident we can rise from the ashes and assume our full share of the vital program involving the welfare of the Church."

The \$4,150,000 Builders Campaign will make possible the reconstruction of Japan of churches that, like St. Matthew's, have suffered the ravages of fire. It will also make possible the renovating of U.S. seminaries, and new buildings at home and abroad.

EVANGELISM

In a Blizzard, Not Stuffy

By MARION WIEGMAN

Passing automobiles slowed to a stop and Chicago's busy North LaSalle street soon had a minor traffic tie-up. On the sidewalk, hurrying passersby paused to see what it was all about, and from the windows of nearby flats and rooming houses, tousled heads leaned out to listen.

The Church of the Ascension was holding an outdoor revival mission, and LaSalle street had seen nothing like it in the 70 years that the big gray stone church has been a landmark on Chicago's near north side.

The outdoor services, conducted by the rector, the Rev. Albert W. Hillstad, the Rev. Russell K. Nakata, and the Rev. Rempfer L. Whitehouse, from neighboring St. Timothy's Church and the Rev. Robert Martin, St. Heleas Church, Wadena, Minn., were held each weekday noon and evening March 1 to 5th as a prelude to the parish's post-Lenten teaching mission conducted at 8 o'clock each evening in the Church.

TUNING IN: The English word *Lent* is from same root as "length," and signifies lengthening days of spring. Name for Lent found in Latin liturgical books is *quadragesima* ("40th day"). It appears in Prayer Book (p. 1), in its older usage,

which denotes the first Sunday in Lent—40 days before Good Friday (including Sundays). The preaching mission is a series of informal services where the central truths of the faith are set forth as winningly as possible.



FRS. NAKATA, HILLESTAD, AND MARTIN
Tousled heads and a traffic jam.

Chicago Daily News

Promptly at 12 o'clock each noon, and again at 5 each evening, the clergy in their cassocks[¶] took their stand at some busy spot along LaSalle street, to hold their service of prayer, singing, and bible story telling. One carried a large processional crucifix[¶], another carried a Bible, and, to lead the singing, Fr. Martin carried an accordion he learned to play in the afternoon when the news came that the Rev. Cyril P. Hanney, an original member of the revival team, was seriously ill and could not participate. During the outdoor services more than 1,000 handbills advertising the evening mission were handed out.

The services in the church were so non-liturgical, with extemporaneous prayer, instruction with the aid of a blackboard, a short sermon preached from the aisle, and much hymn singing led from the aisle by Fr. Martin and stimulated by such revival techniques as having first the men and then the women sing. This last, according to the reporter, seemed to be enjoyed as much by the parishioners as by the newcomers.

At the opening service in the Church there were 156 in the congregation, of whom 60 were strangers. Chicago was bogged down by its early spring blizzard during the next few days but the lowest attendance was 46 and the mission closed with 112 present. Of the newcomers who attended, 25 have been coming since to the regular church services and 12 have enrolled in a five-week inquirer's class.

The purpose of the mission — which was sponsored by the entire parish acting as a committee of the whole — was to awaken the community to the fact that the Church was there.

"We have to remove the idea that the Episcopal Church is stuffy," explained Fr. Hillestad. "We must reach out for souls. It is not enough to wait for them to stumble into our church building. As Anglicans, we have been satisfied too long with mere 'cultural conformity,' to the neglect of the conversion of souls to God. We must convince the people in our neighborhoods that the primary reason for Christ's Holy Church is to offer them salvation, not just an Anglican culture."

BROWNSTONES

During the past 30 years the neighborhood around the Church of the Ascension has changed from a comfortable upper-middle class residential community to a back-wash of rooming houses in a semi-depressed transient area. Here, in converted brownstone fronts, live Negroes, Japanese Americans, Puerto Ricans, and people fresh from the hills of Tennessee. The religious background of the latter is fundamentalist Protestant and to them, formal worship is not only foreign but often offensive.

To make the Episcopal Church relevant to such a mixed group of people calls for not only hard work, but imagination and a high degree of adaptability

on part of both the clergy and the entire parish.

To advertise their mission, each parishioner was asked personally to bring two newcomers to the services. To meet the needs of the rapidly growing Puerto Rican population, the clergy are studying Spanish from records during their free hours, and hope soon to be able to have the Mass in Spanish one day each week. After Easter, in coöperation with the board of education, a weekly English class will be held in the parish house. The parish is also working with the Puerto Rican Commonwealth Board of Labor office in Chicago, and is assisting the Puerto Ricans in the formation of a Puerto Rican Protective League, patterned after similar organizations in New York.

The parish has taken over the kindergarten and pre-school nursery started six years ago by the Sisters of St. Anne, and has enlarged it to provide after-school care for neighborhood children.

A daily Church school, which meets from 8 AM to 8:45 AM, was started last fall. Its enrollment of 45 includes children from two Japanese families, from four Negro families, and from three D.P. families. From the nursery school have come many baptisms.

The famous crucifix which has brooded over LaSalle street from the wall of the Church of the Ascension is beginning to be a living Person to the hurrying crowds below.

¶ UNING IN: ¶A cassock is a long, black vestment worn under other vestments. Originally the street attire of the clergy, it is often worn in their homes, in the parish house, and on the way to church. ¶Crucifixes are of two kinds: the "realistic"

crucifix is a representation of the suffering Saviour; the Christus Rex (Christ the King) crucifix shows our Lord triumphant, arrayed in priestly vestments, against the background of the cross.

WORLD RELIEF

A Smile

The face of the little Korean orphan boy who couldn't smile became famous in 1952 during the interchurch "One Great Hour of Sharing" appeal. Little Kang Koo Ri learned how to smile when he was brought to a Christian orphanage, and became a living symbol of what Churches can accomplish in relief work.

There were more little children who learned how to smile with the help of food, clothing, shelter and patient loving supplied by American Churchpeople. Grandmothers who would never see their offspring again remembered there was such a word as hope. A man and his wife, young in years and old in suffering, stared in disbelief at a bed and a kitchen table and four walls with a roof that were actually their own.

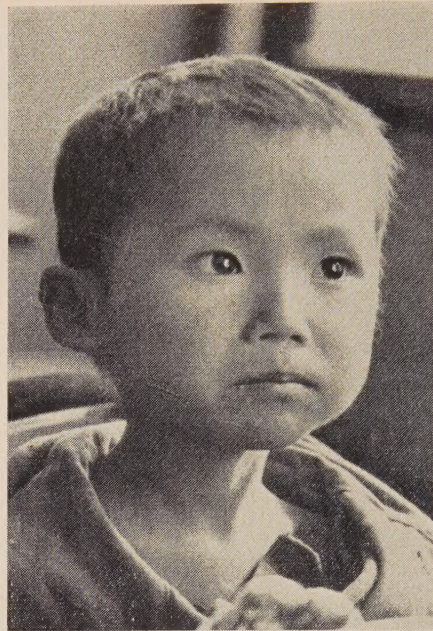
American Churchpeople did not sweep away all agonies left by the war in Europe and Asia. They left a staggering amount to be done. But many—though not all—of them are behaving like Christians in offering help to people in trouble.

The part played in world relief by members of the Episcopal Church, and a hint at how much remains to be relieved, is told by Miss Edith Denison in a recent report published by National Council.*

Sponsorship of some 250 refugees from Central Europe to the United States; donation of temporary homes and schools to war-time British children; establishment of a Presiding Bishop's fund for world relief; aid to sister Churches in Asia and Europe; donation of some five million dollars from 1947 to 1952 for world relief and the resettlement of some 2,500 displaced persons in the U.S.—so read the results of the Episcopal Church's world service program since the time of its establishment in 1938 until 1953 as told in Miss Denison's report. Miss Denison was, from 1939 to her retirement in 1953, resource secretary for the first world service committee appointed by National Council.

The department of social service of Southern Ohio was the instigator of the Church's first world service committee. In 1938, that department was deeply moved by the plight of the German refugees created by Nazi oppression. Led by the late Bishop Paul Jones and approved by Bishop Hobson, the department undertook to enlist the coöperation of the parishes in helping emigres who needed Christian understanding and fellowship.

*Available from 281 Fourth Ave., New York City, 25 cents a copy.



KANG KOO RI
A symbol.

A report of the Southern Ohio department's work with the refugees was read at the December, 1938, meeting of the Department of Christian Social Relations of the National Council.

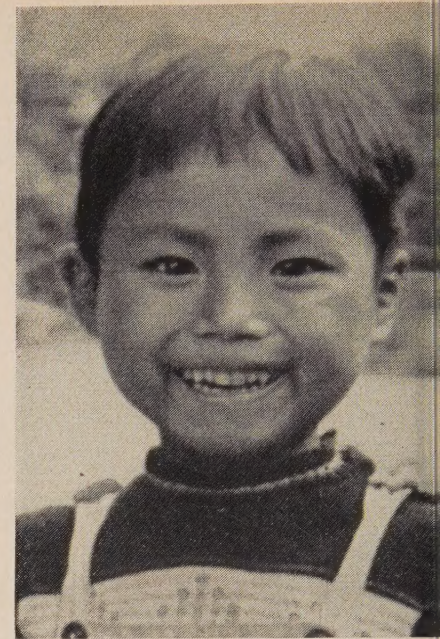
To further the work of the committee, the Most Rt. Rev. Henry St. George Tucker,[†] then Presiding Bishop appointed a committee of ten members, including Bishop Jones and the Rev. Almon R. Pepper of New York.

The chief purpose of the Committee was to acquaint the Church with what needed to be done and the ways in which Churchpeople could help. The Committee did not think of its primary task as that of either a service or money-raising agency.

During the first year of its existence, the Committee succeeded in making rapid progress in letting the Church know about the German refugee problem, partly through the Church press and other publicity; and partly through special groups such as the Woman's Auxiliary, the Girls' Friendly Society, and diocesan departments of Christian social relations and Christian education. During this time the Committee worked constantly with outside Church refugee groups.

With the rise of Hitler to power, the Committee was deluged with requests for help to get people out of Europe before it was too late.

Consequently, in 1939, a resource secretary with special responsibility for the refugee program was appointed by Presiding Bishop Tucker and the Committee. The Committee was further ex-



panded by the addition of an advisory group.

In order to include all European refugees, the name of the Committee was changed to the Episcopal Committee for European Refugees. However, its purpose didn't change. Coöperation with other agencies remained one of the main functions.

For example, the Committee's resources were channeled through the American Committee for Christian Refugees, a Church-related agency, which would in turn supply names and descriptions of families in Europe.

The American Committee provided a desk in its office for the resource secretary who held weekly consultations with members of its staff about immigration and affidavit work.

During the greater part of 1940, the main job was the securing of affidavits for hundreds of refugees desperately trying to get out of Europe.

Eventually, there was established, for transportation purposes, a trustee account, made possible by the Bishop Paddock[‡] Estate which contributed \$2,000 to help bring specific refugees to the United States. The fund was augmented by many other people.

Approximately 100 affidavits of support were given by individuals in the Church, and many contributed to steamship passage which amounts to some \$200 per person. This meant that the Committee brought in nearly 200 refugees from Central Europe.

With the formation of the United States Committee for the Care of Eu-

TUNING IN: †Bishop Tucker, now retired, was Presiding Bishop from 1938-1946. He was consecrated 2d Missionary Bishop of Kyoto (Japan), 1912, became coadjutor of Virginia in 1926, and 8th Bishop of Virginia in 1927. ‡There have been

three bishops by the name of Paddock in the American Church. The one here referred to was Bishop of Eastern Oregon from 1907-1922. A grateful refugee once alluded to him as "The Lord, the High Archbishop of the Episcopal Church."

an Children in June, 1940, Presiding Bishop Tucker cabled the Archbishop of Canterbury offering the resources of the church schools and child care institutions and agencies for British children. The offer was immediately accepted.

From all quarters of the Church came a welcoming response and the Committee was deluged with requests for children. Moneys were received and transmitted to the U. S. Committee. Cooperation continued with the U. S. Committee in meeting the children as they arrived and in securing placements.

The Presiding Bishop's Fund for World Relief¹ was established by action of the National Council at its December, 1940, meeting. The fund grew out of the need for a place to receive and distribute contributions which had been coming into the Committee from individuals, auxiliaries, men's clubs, and young people's groups for overseas relief. Another reason for the formation of the Fund was the message of Presiding Bishop Tucker at the General Convention in Kansas City in October, 1940:

"I trust that this General Convention will call upon our people to take their part in relief activities, wherever they are practicable under the conditions of war, not only as an obligation, but still more as a Christian privilege."

A committee was appointed by National Council to keep in touch with the developing needs, to advise the Church about responsible agencies giving relief

to sufferers from war, and to request the Presiding Bishop to issue calls to Churchpeople for support.

In the midst of the expanding program Bishop Jones died, and it was only after his files of refugee correspondence were turned over to the Committee that his great gift of friendship and kindness to so many persons in all parts of the world was made known; writes Miss Denison.

At the time of the General Convention of 1943, in Cleveland, Greece and Yugoslavia were making heroic stands against their aggressor. The Convention voted to include \$50,000 annually in its proposed budget with special reference to the needs of the Church in these two countries.

The Committee on Aid to Sister Churches was appointed by the National Council in September, 1945, with this purpose:

"To supervise and coordinate the activities of, and have power to disburse the total moneys made available through the budget appropriation for Aid to European Churches, the Presiding Bishop's Fund for World Relief, and such funds in the Reconstruction and Advance Fund as may be appropriated by the National Council or are designated for the work of the Churches in Europe and Asia."

The Rev. Almon R. Pepper of New York was appointed secretary of this Committee and in December, 1945 reported the needs of the Churches in

Europe and Asia to the National Council. The needs of Europe included aid to pastors and their families, restoration of congregations, temporary buildings, literature—service books, hymnals, educational material, revival of youth movements, and restoration of seminary life. The needs of the Churches of Asia included food and clothing, medical supplies and hospital equipment, child care, and Christian literature.

A fund of at least \$1,000,000 for world relief during each of the years 1947, 1948, and 1949 was proposed in a resolution to National Council at the 1946 General Convention in Philadelphia. The resolution further proposed that the funds be raised in the name of the Presiding Bishop's Fund for World Relief. Presiding Bishop Tucker was about to retire at the time.

After the General Convention the Promotion Department made a documentary film, *Not By Bread Alone*, as part of the campaign for the 1947 funds. Contributions from this came to \$1,115,159.56.

In 1948 the new Presiding Bishop, the Most Rev. Henry Knox Sherrill, appealed directly to the Church in a nationwide radio address on Sunday, February 29th. This program, entitled, *A Million Dollars in One Hour*, realized \$1,477,667.04.

The success of the radio appeal aroused the interest of other Churches, and in 1949 a united appeal for world relief, *One Great Hour*, was made over three nationwide radio networks. In this campaign, the Episcopal Church contributed \$1,011,549.40.

Thus the Church met the pledge of General Convention. In three years, more than three and one-half million dollars were contributed to the relief needs of the world.

Special thanks for the 1947-1949 campaign went from the Presiding Bishop to Mr. Robert D. Jordan for his promotional work and to Dr. Pepper, for his administration.

The task was not left unfinished. During the next triennium (1950-1952) \$1,586,922.28 for relief and interchurch aid "to the neediest people in the neediest countries in all parts of the world," was received and disbursed.

This program included the purposes of the earlier ones, the Presiding Bishop's Fund for World Relief, and Aid to Sister Churches, and became known as the program on World Relief and Church Cooperation.

Church Cooperation represents a new recognition of already existing programs of interchurch aid, both at home and



STARVING KOREAN CHILDREN
Some learned how to smile.

NING IN: "Christian support of world relief is based upon the truth that the "God that made the world . . . hath made one blood all nations of men . . ." (Acts 17:24, 26). Belief in the solidarity of mankind is thus a part of Christian teaching,

even though it is also recognized that a special solidarity (membership in the Body of Christ) attaches to those who belong to the Christian fellowship. This important distinction is taken for granted in the New Testament.

abroad. It is administered by the Presiding Bishop and a committee of the National Council.

It is financed mainly by annual budget appropriations of \$500,000 supplemented by contributions to the Presiding Bishop's Fund from those parishes and individual Church members who want to do more than is provided for under budgetary provisions.

Reports of needs come directly to the Presiding Bishop from the bishops and leaders of Churches overseas, from the Geneva offices of the World Council of Churches, and from Church World Service (now an agency of the National Council of Churches) the coöperative agency of the Churches in the United States. Grants are made directly or through the World Council, or Church World Service. The recipients know the source of the help, and acknowledgments where possible are made to the Presiding Bishop.

For the present triennium, 1953-1955, the budget approbation is \$400,000 each year, and voluntary gifts still come.

During the months and years after the war, the Church through its Committee on World Relief participated in three national drives: The Victory Clothing and Food Campaign, United Nations Rehabilitation Campaign, and American Relief for Korea.

A coördinated and more individualized food and clothing program was launched in the last month of 1952 which allows for gifts in kind or cash to specific countries or for specific purposes. The Presiding Bishop's Fund is the designated channel.

Churchmen in doubt about where to send money for famine or flood relief, food for Korea, or other purposes, are encouraged to send contributions to the Presiding Bishop's Fund for World Relief, H. M. Addinsell, treasurer, 281 Fourth Ave., New York City, designating their purpose.

During the period of 1949 to 1952 the Department of Christian Social Relations began its work for resettlement opportunities for hundreds of Displaced Persons selected for the Episcopal Church World Service.

The Church resettled some 2,500 Displaced Persons in the United States. These arrivals represent 17 nationalities, and nine different religious groups. Of these, more than half belong to Eastern Orthodox Churches. Resettlement opportunities were found on farms, in industry, in domestic work, and a small number in the professions.

The Church's ties with Church World Service were strengthened in

1947 when Dr. Pepper was loaned to that agency for six months to be the acting executive vice president during a period of reorganization.

The Refugee Relief Act of 1953 will add an additional chapter to this report, writes Miss Denison.

Under the Act, 214,000 homeless people from Europe and Asia will be admitted into the United States. Churches



SILESIAN REFUGEE
Remembered, a word such as hope.

and voluntary agencies will have an important role in their resettlement.

The Church has learned, concludes Miss Denison in her report, in its years of world relief and refugee work, much that will guide and assist its present and future program. A knowledge of what has gone before will assist dioceses and parishes, as well as the national Church, in working effectively and generously from now on.

INTERCHURCH

Westminster Abbey Fund

An American fund for Westminster Abbey[†] has been formed in New York to launch an interchurch drive for \$280,000. The money will be used to help repair the war damaged famous British church. Co-chairman of the fund are Langdon P. Marvin, general counsel of the English-speaking Union, an organization for strengthening cultural fellowship among English-speaking peoples, and executive committee member of the Pilgrim Society of the United States; Morris L. Ernst, noted New York at-

torney; and William V. Griffin, president of the English-speaking Union.

Mr. Marvin is a warden of the Church of the Epiphany, New York City, and a member of the vestry of the St. Mary's-by-the-Sea, North East Harbor, Me.

The \$280,000 will be about 10% of the money needed.

EPISCOPATE

Concurrent Majority

A special convention of the diocese of Dallas on March 11th at St. Matthew Cathedral, Dallas, Texas, elected the Very Rev. Joseph J. M. Harte, as new suffragan of the diocese. He is dean of St. Paul's Cathedral, Erie, Pa.

Others nominated were:

The Rev. William E. Craig, rector of St. John's Church, Oklahoma City; the Rev. David A. Jones, rector, St. Luke's Parish, Denison, Texas; the Very Rev. Gerald G. Moore, dean, St. Matthew Cathedral, Dallas; the Rev. Dorsey Smith, rector, St. John's Church, Brownwood, Texas; the Very Rev. Thomas M. W. Yerxa, dean of St. John's Cathedral, Wilmington, Del.; the Rev. Guy S. Usher, priest in charge of St. Thomas Church, Dallas.

The convention proceeded to ballot on these names and after nine ballots elected by concurrent majority Dean Harte. In the early voting the Rev. Mr. Craig received a majority vote of the clergy, and the Rev. Guy S. Usher a majority of the laity. On the seventh ballot a large vote was cast for Dean Harte and on the ninth vote he was elected by concurrent majority in both orders. The convention sang the doxology and the standing committee was appointed a special committee to inform the Dean of his election, which they did by telephone. He said he would give earnest consideration to the call to the episcopate and would visit Dallas the next week.

On January 28th the diocese of Dallas had elected the Very Rev. Albert Rhoads Stuart to be suffragan but the dean declined. At that convention the clergy and laity had also reached a deadlock, which was broken by the nomination of Dean Stuart.

PUBLIC AFFAIRS

World Day of Prayer

Mrs. Dwight D. Eisenhower led the national observance of World Day of Prayer, March 5th, by attending afternoon service at Washington Cathedral. Some 1,600 women attended.

TUNING IN: [†]Westminster Abbey (originally a monastic church) has, since the English Reformation, enjoyed the status of a Royal Peculiar. As such, it is exempt from the jurisdiction of the Bishop of London, although located within his

diocese. Its official visitor is the reigning sovereign, to whom its staff are responsible; but the sovereign cannot, of course, perform sacramental functions. These must be delegated to a bishop, priest, or deacon, as the case may be.

·iest for Island

The Rev. Theodore T. Y. Yeh, formerly of St. Luke's Mission, Honolulu, left March 1st to begin work in Taipei, Formosa (Taiwan) among Churchmen without a church home.

The former church building, belonging to the Japanese Church, was taken over by the Nationalist Government after the war. It has been used by the Presbyterians, who have been allowing churchpeople to use it for Sunday afternoon services.

Under the leadership of Lt. Richard W. Mersa, a layman from Philadelphia stationed on Formosa with the military advisory group, a congregation of over 200 has gathered together. The Rev. Gordon Aldis, a priest of the Church of England, has provided some celebrations of the Holy Communion, but has not been able to give much time to this work. Bishop Kennedy of Honolulu, during his 1953 visit to Formosa, surveyed the situation and recommended to the National Council that an American priest be sent to minister to the many Chinese people there. The October meeting of the National Council appointed the Rev. Mr. Yeh to this new work. The necessary government paper work, both American and Chinese, together with the need for making other arrangements, delayed Mr. Yeh's departure.

Mr. Yeh, a native Chinese, speaks both Mandarin and English, which will enable him to work with the Chinese and English-speaking Churchpeople on the island. He is a graduate of St. John's University, Shanghai, and the Church Divinity School of the Pacific. His wife and family will remain in Honolulu until satisfactory living arrangements can be made for them.

RAZIL

The annual convocations¹ of the missionary districts of Brazil were held in the midst of summer's heat, but despite this inconvenience there was great enthusiasm shown, especially over the larger budgets adopted and plans for intensification of evangelistic work. At each convocation new additions to the staff of workers were presented.

Central Brazil

The district of Central Brazil reported 126 confirmations, 161 baptisms, 1,191 communicants.

NING IN: ¶The annual meeting, for business matters, of a missionary district is known as a **convocation**. The corresponding meeting of a diocese is generally called a "convention."
St. Aidan (d. 651) was Bishop of Lindisfarne in Northumbria



THE REV. AND MRS. THEODORE YEH AND FAMILY*
First there was paper work.

Elections to the Brazilian National Council:
Archdeacon G. V. dos Santos, Snr. Julio Dantas,
Da. Olga Nogueira.

The Council of Advice, as appointed by the Bishop, was confirmed by convocation. Members: Archdeacon N. de Almeida, the Rev. Messrs. Simoes and Fletcher; Senhores A. P. Barreto, J. H. Lucas and Norman Bogiss.

approved by convocation: Rev. Messrs. J. B. Leao, N. D. da Silva, J. Del Nero, Snrs. A. S. Marques, D. Frank, Dr. I. P. da Silva.

PANAMA

Corn Island and Bluefields

The largest number of postulants and candidates ever reported for Panama was announced by Bishop Gooden at the 34th annual convocation of that district February 20th. Four of the students are being prepared in Panama and four in the U. S.

A notable increase in proportional giving by the people was noted by Bishop Gooden, along with plans for greater activities of the laity in study, worship, evangelism, and stewardship.

Reporting on new property, Bishop Gooden listed two new churches. They are St. Aidan's[¶] Church, Pearl Lagoon, Nicaragua; and St. Stephen's Church, Puerto Armuelles, Western Panama. Ground has been broken for a new church at Puerto Cabezas, Nicaragua. Plans for the future include a new church at Bocas del Toro, one at Paraiso on the Canal Zone, and a new one at Bataan in Costa Rica.

Bishop Gooden appointed the Rev. Arnold C. Waldock Archdeacon of Nicaragua, and the Rev. Edwin C. Webster Archdeacon of Western Panama.

A school building and land on Corn Island has been purchased by the Church, and plans are being made for a new school building for St. Mark's at Bluefields, Nicaragua, reported Bishop Gooden.

*Left to right the children are Timothy, Tobias, Thomas, and Theodore, Jr.

Southwestern Brazil

Southwestern Brazil, meeting February 11th to 14th, reported 333 baptisms, 281 confirmation, and 2,348 communicants. The district budget included a new item for the education of seminarians and church workers. Bishop Krischke informed the convocation that some 30 persons had offered their services as a result of the vocational campaign held in September.

Elected to the Brazilian National Council were Rev. D. Bueno, Snr. D. R. Borba, Da. Alady Guedes. Confirmed as members of the Council of Advice: Very Rev. M. de Oliveira, Rev. Messrs. Sória and D. Bueno, Snrs. R. Gonçalves, M. Corrêa and E. O. Flores.

Southern Brazil

At Southern Brazil's convocation, February 18th to 21st, Bishop Pithan, in his third month of convalescence following a dual sympathectomy, was so improved in health as to be able to preside.

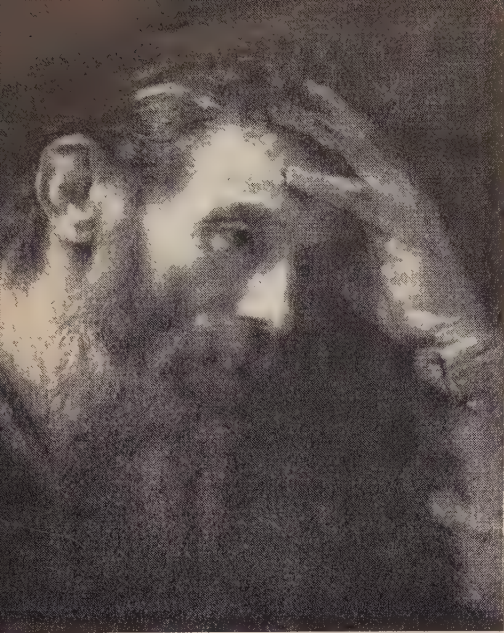
On the final day of convocation he ordained the Rev. Joaquim Silveira to the priesthood.

The statistician reported 572 baptisms, 224 confirmations, and 3,948 communicants.

Elections to the Brazilian National Council: Rev. G. V. Cabral, Dr. J. M. de Mello, Da. L. K. Frelechoux.

Members of the Bishop's Council of Advice, as

(North East of what is now England). He came there to revive Christian work, begun by St. Paulinus (d. 644) but since fallen into decay. Though name and location of see have changed, Aidan is reckoned as first bishop of Durham.



ST. PAUL*
Stewards of the mysteries.

How to Treat a Rector...

For one thing, he needs our prayers.

This article is taken from a sermon by Dr. Leach delivered on the last Sunday he acted as supply priest at Emmanuel Church, Springdale, Stamford, Conn. This was just before the present rector, the Rev. W. V. Albert, came to the parish.

The article was sent to THE LIVING CHURCH by William L. Brown, senior warden of Emmanuel Church. It is used by permission of Dr. Leach.

PERHAPS you will let me say a few things which your rector would be hesitant in saying. Personally I have had an interesting life, having been

*From a photograph of Rembrandt's "St. Paul in Prison," which is part of the Widener Collection, Washington National Gallery of Art.

permitted to minister to all sorts and conditions of men; so please let me speak plainly and simply.

First, there is the question of terminology. Your rector will be your minister; but you have many ministers already, for the word "minister" is a collective term for anyone who serves. Your rector, however, is properly classed as one of the Sacred Ministry, which includes bishops, priests, and deacons. But what is your rector? Turn to the Ordinal in the back of the Prayer Book (p. 529) and you will find no form for the ordination of a minister. What you do find are forms for "making, ordaining, and consecrating bishops, priests, and deacons. . . ."

Your rector is definitely ordained a priest. In the Church of God his office is that of a priest. In the parish he is the rector. So may I suggest that you always refer to him as the "rector" or the "parish priest," for such he is, and there can then be no confusion.

May I go a step further for proper English terminology and suggest that you never refer to him as the "Rev. Blank" (which is most common), but as the "Rev. Mr. Blank," or the "Rev. Fr. Blank," or, if he has the doctor's degree, as the "Rev. Dr. Blank." After all, he is the spiritual father of the parish, and it is quite proper to call him "Father" as well as "Mister" or "Doctor."

Your rector comes to you bearing a divine commission, received through his bishop. I say through his bishop, for his bishop has received his commission through the long line of bishops of the apostolic succession going back to Christ Himself. Accordingly, he is responsible to his bishop, and not to the parish. The parish has given him no authority nor can any man give him authority. His authority is from our Lord through the bishop.

Let me quote from an authoritative book, *American Church Law*, by the Rev. Dr. Edwin A. White, which is unfortunately out of print.*

"While vestries have the power, under the statute law, of electing the rector of the parish, they should ever remember, as it has been well said, that 'this elective right of a parish does not make the man whom they select their servant; nor does it make them independent of and above him, to treat him as they please, as they

*Subtitled "A Guide and Manual for Rectors, Wardens and Vestrymen." 2d ed. Edwin S. Gorham, 1911. Not to be confused with the same author's *Constitution and Canons Annotated*, soon to be put out in a new edition by Seabury Press.

would any hired man. It is only the popular voice, speaking through their representative organ, declaring whom they have to be their rector; but he whom they choose is a priest of God, a servant of Jesus Christ, and is to be set over them by the Holy Spirit. He is the bearer of a divine commission to them, not they him, He is charged with the full responsibility of their souls. . . ." (p. 207).

What are your rector's duties? What is his commission? Again, turn to the form for the Ordering of Priests in the Prayer Book and you will find that his duties are to be a "faithful Dispenser of the Word of God, and of His Holy Sacraments" (p. 546). That is what you ask him to do when you give him his call to this parish. If you do not interfere in this exercise of his commission, he will be grateful; and, if he exercises it to the full, it will be a wonderful blessing to the parish and town. Your rector can and does take a lead in civic and social activities, this is a work beyond the call of duty.

Canon Law definitely provides that your rector shall have the complete right to the use of the Church buildings and furnishings, as well as control of the music, organist, and choir.

So may I suggest that you inform yourselves as to the rights and privileges of both rector and people. It will save much trouble.

Now let me say a word about your rector as a man, for he is a man like the rest of men. It is required that he lead a blameless life as far as humanly possible. He is, like all men, a man with his limitations. He is subject to the temptations of other men, he has human frailties. He is, above all others, the one who needs your prayers and your charity; so please give them without stint.

Please remember that the parishioners have a heavy responsibility for your rector. Uphold his hands on every side and relieve him of all of the detail possible. Help him to be an effective priest of God in your midst. He will lead you but do not ask nor expect him to do your work. I believe that you are working parish from the little that you have seen. Do not slacken, but increase your work; and do not expect your rector to do everything.

Pray daily for your rector, uphold his hands, and work for the advancement of God's Kingdom in your parish church, ever remembering St. Paul's text for the ministry:

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Corinthians 4:1).

TUNING IN ¶Rights and privileges of rector and people are outlined in the Canons of General Convention, which are the laws by which Episcopal Church is governed. Copy of these may be had from Morehouse-Gorham Co., 14 E. 41st St., New

York 17, N. Y., for \$1.50, plus postage. Canons of diocese in question may also be consulted, as they frequently contain material supplementary to General Canons. They can be had from diocesan headquarters.

Three Cheers for God

DURING World War II a Church of England clergyman was working at a young people's center in London. One evening, after a concert, with dancing and speeches and cheers, the priest suggested that the program close with club prayers. In this connection he apparently used the word "worship," whereupon one of the young people said quite bluntly, "You know, we haven't any idea what you really mean by worship." "Haven't you?" asked the priest, who then added, "Well, it's three cheers for God."

The priest was J. B. Phillips, well known for his *Letters to Young Church-*

this is all to the good in a book of this sort, which will best be read — and pondered — one chapter a day.

THOSE who want a simple but definite rule of life will find it in *A Rule of Life*, by Frank Newton Howden.

Under 10 points Fr. Howden discusses morning and evening prayers, grace at meals, Bible reading, Holy

A RULE OF LIFE. By Frank Newton Howden. Morehouse-Gorham. Pp. 47. Paper, 60 cents.

Communion, fasting and abstinence, meditation, etc. Many devotional forms are provided, and these contain plenty of blanks for the insertion of individual names and needs.

All of this is most attractively set forth, with full-page illustrations for each point. The material seems intended primarily for young people, but certainly any age-group would profit from it.

There are a few matters to which exception will be taken. For example, one may question the soundness of the advice, "Don't go on with the meditation until you actually feel God's presence."

On the whole, however, the booklet is tops.

A NEW plan, designed to help clergy obtain the best in religious literature at regular intervals, has been inaugurated by the Virginia Seminary Book Service.

An annual subscription of \$12 entitles the reader to four books each year selected by the seminary faculty. The estimated saving on all books is 20% and a dividend of a fifth book will be sent to subscribers if a balance remains at the year's end.

First selection of the "Faculty Book-list Plan" is *The Image of God in Man*, by David Cairns, a study of the concept of responsibility in Christian thought from the Bible to the present day. Inquiries regarding the plan should be sent to Mr. Paul Sorel, Theological Seminary, Alexandria, Va.

A RECENT work, *The Self in Psychotic Process*, by John Weir Perry, M.D., was described in THE LIVING CHURCH of January 3d as "a technically presented case history and its cure, indicating a triumph of modern therapy."

It has since come to this editor's atten-

tion that Dr. Perry is a son of the late Most Rev. James De Wolf Perry, Bishop of Rhode Island, 1911-1946, and Presiding Bishop of the Church, 1930-1937, and a brother of the Rev. De Wolf Perry, rector of St. Michael's Church, Charleston, S. C., and LIVING CHURCH correspondent for the diocese of South Carolina.

In Brief

GOD SPEAKS. By Frederick W. Brink. Westminster Press. Pp. 96. \$1.

Brief "meditations." The one on the Trinity (p. 11) oversimplifies to the point of inadequacy — "One God, known in three ways."

PRAYER BOOK STUDIES: IV—THE EUCHARISTIC LITURGY. Church Pension Fund. Pp. 25. Paper, 18 cents a copy, in not less than 25 copies.

Text only, of proposed revision of Communion service as it appears in *Prayer Book Studies: IV—The Eucharistic Liturgy*. Contains also Resolution of House of Bishops on use of proposed services.

Books Received

ETHICS IN A BUSINESS SOCIETY. By Marquis W. Childs and Douglass Carter. Harpers. Pp. x, 191. \$2.75.

THE CHRISTIAN HOPE. The Presence and the Parousia. By J. E. Fison. Longmans. Pp. xi, 268. \$4.50.

PREACHING THE GOSPEL OF THE RESURRECTION. By D. T. Niles. Pp. 93. \$2.

HIGHWAYS TO FAITH. Autobiographies of Protestant Christians [D. R. Boyce; M. J. Newberry; George Rommel; A Member of Alcoholics Anonymous; Jameson Jones; R. M. Fisher; A. J. Fry, Jr.; R. E. Cochran; R. T. Howe; R. C. Young; J. R. Jackson; Hermes Zimmerman; Craig Dougan]. Edited by David Wesley Soper. Westminster Press. Pp. 168. \$2.75.

THE PRACTICE AND POWER OF PRAYER. By John Sutherland Bonnell. Westminster Press. Pp. 93. \$1.50.

THE JOURNAL OF AN ORDINARY PILGRIM. Anonymous. Westminster Press. Pp. 133. \$2.

HOW TO BUILD THE RURAL CHURCH PROGRAM. By Calvin Schnucker. Westminster Press. Pp. 158. \$2.50.

THE FUNK & WAGNALLS BOOK OF PARLIMENTARY PROCEDURE. A Guide to Democratic Practice in Meetings. By Lawrence W. Bridge. Funk & Wagnalls. Pp. xii, 180. \$3.

GOD IS LIGHT. Studies in Revelation and Personal Conviction. By Edgar Primrose Dickie. Scribners. Pp. 261. \$3.

EACH ONE TEACH ONE: FRANK LAUBACH, FRIEND TO MILLIONS. By Marjorie Medary. Longmans. Pp. vii, 227. \$3.

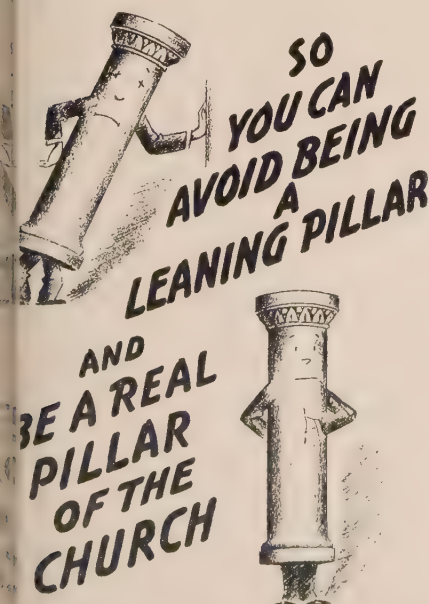
THE BIRTH OF CHRISTIANITY. By Maurice Goguel. Translated from the French by H. C. Snape, M.A. Macmillan. Pp. xviii, 558. \$7.50.

HELLENISTIC RELIGIONS. The Age of Syncretism. Edited, with an introduction, by Frederick C. Grant. New York: Liberal Arts Press. Pp. xxxix, 196. Paper, \$1.75; cloth, \$3.

CARDINAL GASQUET. A Memoir. By Shane Leslie. Kenedy. Pp. ix, 273. \$3.50.

PRISONER FOR GOD. Letters and Papers from Prison. By Dietrich Bonhoeffer. Edited by Eberhard Bethge. Translated by Reginald H. Fuller. Macmillan. Pp. 190. \$2.50.

Why a Rule of Life?*



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From *A Rule of Life*, by the Rev. Frank Newton Howden. (See col. 2.)

About the Ministry

WHAT IS the essential point of difference between Evangelicals and Anglo-Catholics? This question is being explored by the *Protestant Episcopal Standard*, organ of the Evangelical Education Society and the Episcopal Evangelical Fellowship. The Rev. E. A. de Bordenave, editor, believes that differences between schools of thought in the Church should be talked about frankly and freely, with emphasis on intellectual conviction rather than on charges and countercharges and name-calling; and he suggests that the fundamental issue between the two schools is the issue of differing concepts of the ministry.

Certainly, lines of disagreement have been drawn in connection with certain practices at ordination services. The House of Bishops, at its meeting last fall, expressed disapproval of permitting non-episcopally ordained ministers to join in the laying on of hands or to preach at such services—things which have recently been done in some Evangelical dioceses. The bishops also disapproved of anointing the hands of the man being ordained priest or permitting him to prostrate himself, as has been done in some Anglo-Catholic dioceses. They started to disapprove of the "*traditio instrumentorum*" (handing the newly ordained priest a chalice and paten), but changed their minds.

It is evident that the disapproval of Anglo-Catholic practices was, in this particular case, a sort of quid pro quo. Indeed, the removal of the objection to the *traditio instrumentorum* was strictly on the basis of the fact that only two practices had been condemned on the Liberal Evangelical side, so there should be only two on the Anglo-Catholic side. We are not conscious of any widespread unhappiness among low Churchmen, except bishops, on these particular ceremonial practices, but should be happy to be set right by priests and laypeople among our readers if they really have strong opinions on the matter.

At any rate, there is plainly a controversy of some sort within the Church on the subject of the ministry. Since extreme positions are easier to understand and to debate than moderate ones, there is a fatal tendency to identify the extreme positions as those held by large groups. In our opinion, however, there is a very large area of agreement among most Churchmen of all schools of thought, and there is a danger that some elements of that agreement may be sacrificed in the heat of controversy.

The first point of agreement is that the Church itself—the visible Church, with laypeople, many of whom we know by name, with deacons and priests

and bishops, and with real estate and a constitution and canons, with baptism as its front door, with Bible and sacraments—is the body of Christ, to which He gave His scriptural promises, and from which He expects loyal adherence to His will. It is possible to be in doubt about the borderline of the Church—whether, for example, Quakers belong to it even though they do not baptize, or Unitarians belong to it even though they do not believe in the Trinity, or whether a still tighter borderline must be drawn on the basis of Faith or Order or both. Nevertheless, nearly all Episcopalians agree that wherever the Church ends, we are well inside it, and that it is essentially a visible society rather than a state of mind or condition of spiritual health.

SECOND, relative to the ministry, we all agree that whatever ministry the Church has is the ministry of Jesus Christ. The ministry is first and foremost the act of the whole Church to carry out the task which the whole Church undertakes as His body. Every man, woman, and child within the Church is part of Christ's royal priesthood, and each of us has a job to do in the salvation of the world.

Third, although we do not always remember it, we all agree that every Churchman is individually endowed with the authority to minister Christ's saving power in the most total possible way: to remove in God's name, all sins, original and actual, and to incorporate another Christian soul into the New Covenant, the new relationship with God, by Holy Baptism. Normally, baptism should be administered by the priest, but in an emergency any layman can do it.

Fourth, we all agree that there is a ministry in the Church which derives its power not only from the people as a whole but from those who are already ministers. The task of the minister is not merely to serve as a presiding officer of the congregation but to mediate a gospel which was mediated to him by those who had previously been called, instructed, and ordained in it. The Church is not a body of truth-seekers, but a body of truth-proclaimers; it does not offer its worship merely as the expression of its members' aspirations but as their appointed role in an offering made once for all by its divine Lord. While democracy properly has a large place in Church life, it must be exercised within a framework of loyalty to the pattern of worship, teaching, and living that was laid down at the beginning. The workmen on the house cannot take over the functions of the architect.

Fifth, we all agree that the service of ordination itself adds an essential something beyond the steps of preparation for the ministry. We insist that the man must have an inward call; that he must be approved by representatives of the laity and the clergy; that he must be taught and trained; that the bishop

ust formally admit him to his order. But beyond this, we insist that the man is not a deacon, a priest, or a bishop until he receives a special endowment of the Holy Ghost by the laying on of the Bishop's hands with prayer.

Because of this, we agree that "the unworthiness of the minister hindereth not the effects of the sacraments"; that, if a minister is deposed, he is not ordained again upon being restored to the ministry; that only an episcopally ordained priest may celebrate the Holy Communion; that in case of doubt a man must be conditionally ordained. Where we seem to disagree is on the question whether a minister of some other Church may have received this special ministerial character by non-episcopal ordination.

If some of the steps toward ordination are skipped, but the ordination is duly performed by a bishop, it is described as irregular, but valid. But if the ordination is not by a bishop, or if some essential point of form, matter, or intention is lacking, the ordination is invalid. This much we agree on as long as the ordination is within our own part of the Church Catholic. When we try to pass judgment on the ministries of other Churches, however, we are entering upon more dubious ground. How much variation did the primitive Church permit? Is the episcopate, as some Roman Catholics argue, not a separate order, but a more complete exercise of the office of priest? If the succession of bishops is broken, can the Church supply the lack by ways of its own choosing? Many Catholics would answer these questions one way, many Evangelicals another. But Catholics and Evangelicals alike, in our opinion, agree on the five basic points that we have touched on above:

- (1) That the visible Church is the real Church.
- (2) That the Church's ministry is Christ's ministry.
- (3) That every member shares in Christ's ministry.
- (4) That the ordained ministry has special functions and responsibilities and includes the note of apostolic succession.
- (5) That ordination is the giving of a special endowment of the Holy Ghost for the work of deacon, priest, or bishop through the laying on of the Bishop's hands with prayer.

These five points are by no means all that could be said about the ministry. But they provide, we think, an agreed starting point for everybody who takes the Church's formularies seriously.

Permanent Crisis

IT HAS been pointed out before that the crisis between the Communist world and the free world is likely to continue for a long time. The fact that within the past half century the United States has become one of the dominant world powers, the fact that during this period the world has become smaller and more interdependent — these facts mean that our

nation is permanently involved in the task of dealing with other nations. Whether by threats or by negotiation, whether by war or peaceful trade, whether by discussion or defiance, we cannot end the fundamental fact of the situation — namely, that what other nations do affects us and what we do affects them. From now on, we are in for a permanent international crisis.

Other nations have lived under such conditions for a long time, lacking the ocean barriers that made it possible for us to be a world of our own for many years. But it sometimes appears that America has been thrust into a position of world leadership before it has found a moral basis for its foreign policy.

INTERNALLY, no matter how much dirty work goes on in the political realm, and no matter how they differ in details, Americans broadly agree on certain ideas about the individual, his rights, and his duties; and on the means whereby the community as a whole determines what the government shall and shall not do.

But the only possible application of the American way to world affairs without radical departure from its principles of freedom and popular sovereignty would be the creation of a world government — and such a government today would include some strange, not to say loathsome, bedfellows.

THE LIVING CHURCH is not devoted to political matters. But America's great moral dilemma refuses to remain sealed off in a political realm. Every day's newspaper offers us the choice between a moral defeat (the enforcement of our policy by naked power) and a practical defeat (the success of somebody else's policy, particularly Russia's.) The morally American answer never happens — the Russian people do not rise and throw off their oppressors, and intelligent analysts warn us not to expect them to do so.

Perhaps there is too much moralism and not enough realism in our political approach. We did not like it when Secretary Dulles came back from Berlin with a stalemate, because we did not think righteousness should be stalemated. Before that, we did not like it when the objectives of the Korean hostilities were restricted to something short of total victory.

It is plain that neither unbridled nationalism nor unbridled internationalism is the answer to the problem of interdependence. It is also plain that we shall not be able to survive emotionally if we take the international situation to bed with us at night and get up with it in the morning — and perhaps, in the middle of the night, look under the bed to see if it is there.

The answer? — We do not have an answer, other than the Church's age-long hope in Christ. But perhaps the most important thing for all of us is to stop looking for a quick and easy answer and to learn to live with our permanent crisis.

THE world about us is thronged and demanding, and we find ourselves caught up in a mesh of obligations and responsibilities that make us Marthas when we would be Marys. We find it difficult to go apart without a sense of disloyalty to our worldly duties, yet we know we must concern ourselves with the things of the soul or the things of the world of daily life—in the city, on the land, in the kitchen—will soon swallow us up.

When we encounter the inevitable changes in our lives, we make certain adjustments in our mode of living. We rearrange our schedules and fit things in. We must learn to fit our spiritual needs and activities into our lives with equal skill, never allowing ourselves to believe that there is no time for the things of the soul. The devil prompts many to a sincere belief that the days are too full for time for God.

The full spiritual life is a delicately balanced combination of the sacraments, prayer, meditation, and the Scriptures, and in addition to this we have the urgent need of "going apart," of making retreats, of spending "quiet days" in which we can give ourselves to God.

By Katharine Morgan Terry

But perhaps this privilege of retreats or quiet days is really impossible because of obligations we cannot leave behind. Perhaps we cannot be still and quiet at home because the days and evenings are full, and we may never even have any time to ourselves when we are really alone for uninterrupted periods. If so, what can we do when the soul cries out for refreshment?

Let us make our own cloister of solitude and silence, not only within ourselves at all times where we can rest in the peace of the Presence of God, but at a particular time each day, for we have one place that is so distinctly our own—our bed. "I have thought upon Thy Name, O Lord, in the night season." — "When I wake up, I am present with Thee." Our bed can become a sweet cell, set apart, consecrated to rest and refreshment of soul and body.

We plead that we need our sleep, and we may be genuinely exhausted at many times, but as we have managed to rearrange our lives in the past, let us see what we can do to build this cell into

which we will learn to retire with such joy as Thomas à Kempis did to his monastery cell.

Some people awaken early. Others are accustomed to remain awake quite late at night. Let us choose the hour when it is most suitable for us, and devote ourselves to God. We may read, or pray, or meditate, even though it may be for only a short time. Gradually we will find ourselves extending this time as we discover how hallowed our little cell has become with the Presence of our Visitation.

When our prayers are said, let us stand quietly in wordless prayer, in hushed stillness, as though kneeling before the Blessed Sacrament in our parish church. Let us consider that at this hour our Lord is keeping watch in His Tabernacle in many Churches of the world. Let us keep watch for a while, offering Him our hearts, in love; in preparation for our sins or for the neglect of the world. We will forget where we are, that the room is cold or hot, that the pillow is hard or soft. If we are alone we may whisper a word in sweet repetition, or keep loving silence. If we are not alone, our adoration is all the more secret and interior.

In the stillness of night or early dawn there are few sounds to distract us, and we can think of the things of God, or read, or make our daily meditation. Here, in our little sanctuary, we will learn many things from Him. Here, too, we can meet our obligations to suffering souls for whom God would use us. We may offer our hearts and will in intercession to His use, content to remain forever ignorant of the identities of those invisible souls for whom we have been called to pray, confident that God would not inspire us to such offerings without swiftly gathering them up and consecrating them to His purposes.

Consider, too, that at every minute of the 24 hours, somewhere in the world a priest is offering the Holy Sacrifice. We can unite our hearts with our Lord at the altar and present the needs and sufferings of ourselves and those for whom we pray. We can offer Him ourselves. We can join our worship with the perfect worship of the Cross. We can bow before the sound of the bell — "Sanctus, sanctus, sanctus."

What splendors, what holy sorrows, what joys, our little cells come to hold! As we persevere in our daily retreats we become more and more skillful in the use of these precious moments. In the hurry of the day, or the difficulties of our work, we will come to look forward to that moment when we enter our cell and, in our hearts, kneel down with our holy Visitor and listen to Him, or gaze upon Him, or prostrate ourselves in His Presence.

**In all the world we each have one place that
is distinctly our own. We might well use it to**

Make Our Own Cloister



IN THE CITY, ON THE LAND, IN THE COUNTRY.
The devil is a prompter.

VIRGINIA

Infantry Anniversary

President and Mrs. Eisenhower will attend the 11 AM service at St. Paul's Church, Richmond, Va., Sunday, May 1, in observance of the 165th anniversary of the Richmond Light Infantry Blues.

The President accepted the invitation to the service in a letter to William F. Compkins, junior warden of St. Paul's and a former classmate of the President at West Point.

Traditionally, the Blues and the Governor of Virginia mark the anniversary by attending Mother's Day services at St. Paul's.

CONNECTICUT

House for Yale Work

Bishop Gray of Connecticut recently announced that the diocese has purchased from Yale University, the house at 88 Turnbull St., New Haven. The house, which is now occupied by the Rev. Dr. Richard H. Wilmer, Jr., minister to Episcopal Church students at Yale University, will continue to be a residence for him and also permanent headquarters for the work of the Church at Yale. This is a part of the diocese's development program undertaken two years ago to meet some of the expanding needs of the Church in Connecticut.

ARIZONA

First in Tempe

The first resident priest in Tempe, Ariz., the site of one of the Arizona state colleges, is the Rev. James E. Hacke, Jr. Fr. Hacke is acting as student chaplain and pastor of the local church. Church students of all state colleges in Arizona now have a resident student chaplain and an active Canterbury Club.

MAINE

Observes Birthday

The Rev. Canon Ernest A. Pressey observed his 90th birthday recently in Portland, Me., where he served as rector of Trinity Church for 34 years.

He retired from Trinity Church in 1933 after developing it into one of Maine's largest parishes.

Canon Pressey still preaches occasionally.

WINING IN: Mother's Day is not a liturgical festival in the Episcopal Church, though there is no reason why reference to Christian motherhood should not be made in sermons. This is the day comes on the Church's Third Sunday after Easter,

MICHIGAN

Who Hath Ears . . .

A triptych (picture in three panels) recently was installed in the chapel at Christ Church, Flint, Mich. It depicts a scene from St. Mark. The picture shows Jesus in a boat upon the sea speaking to the people in parables and saying, "He that hath ears . . . let him hear" (St. Mark 4:9).

The triptych was done by one of the parishioners, Mrs. John K. McEvoy, who managed to spend many hours of



A STORY-TELLING PICTURE AT FLINT*
A local project.

technical and Biblical research on it in between hours spent taking care of her two small children. Mrs. McEvoy studied art at the University of Michigan and during the last year has done several paintings at the Flint Institute of Arts.

COLORADO

Gallery of Fame

The Rev. Philip B. Hawley, rector of St. Mark's, Durango, Colo., was recognized in the "Gallery of Fame" section of the February 27th issue of the *Denver Post* for his efforts to extricate two firemen who were trapped and killed in a fire in Durango's business district. Fr. Hawley required overnight hospitalization.

The *Post* regularly recognizes six regional persons, "in appreciation for some public or private act of service or benefaction in the current week."

whose Collect speaks of "those who are admitted [i.e., by baptism] into the fellowship of Christ's Religion"; so the theme of motherhood might be related to Christian nurture and parental responsibility for the same.

MARYLAND

Young Man in Baltimore

The Baltimore Junior Association of Commerce recently named as the "outstanding young man of 1953" the 33-year-old rector of the Church of the Redeemer, Baltimore, the Rev. Bennett J. Sims. His work at the Church of the Redeemer was given as the reason for the choice.

Since the Rev. Mr. Sims became rector in 1951 the congregation has increased by 40%, although the parish

already was one of the strongest in the diocese.

Originally interested in a business career (he was the recipient of a fellowship for graduate study in business at the University of Minnesota), the Rev. Mr. Sims decided to enter the ministry in 1946, after his return from Navy duty to civilian life.

SOUTHERN OHIO

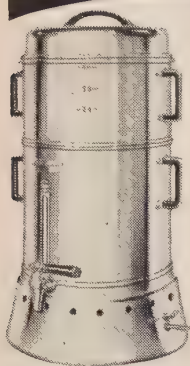
At Home, Togetherness

Forty six clergy from Southern Ohio met at Orleton Farm, London, Ohio, in a pre-Lenten conference sponsored by the diocesan department of evangelism in which Bishop Dun of Washington was the leader.

The Bishop centered attention on the Book of Common Prayer, which, he said,

*The Rev. George Alexander Miller and the artist, Mrs. John K. McEvoy.

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DIOCESAN

is the chief characteristic of the Episcopal Church. He urged careful adherence to the spirit and structure of the Prayer Book services.

"One of the basic assumptions of the Book of Common Prayer is that we are a community of people," said Bishop Dun. He pointed out that greater strength will come to the Church when Churchpeople, especially those who move about these days, can feel more at home wherever they attend the Episcopal Church and realize that quality of togetherness which has been the sign of the Holy Spirit's power in the Church.

WESTERN NEW YORK

Surprise Luncheon

The Ven. Samuel N. Baxter, archdeacon of Western New York, was honored recently at a surprise luncheon observing his fifth anniversary as archdeacon.

The luncheon was given by Bishop Scaife of Western New York and was attended by 250 representatives of almost every parish in the diocese.

Speaking for the clergy, the Rev. George F. O'Pray, rector of St. Luke's in Jamestown, N. Y. paid tribute to Archdeacon Baxter as "a devoted priest and a very consecrated man of God."

QUINCY

Centennial Year

Trinity Church, Rock Island, Ill., is celebrating its centennial year with 570 communicants and is looking forward to a period of even greater growth and service because of new church school and parish facilities. Trinity Church hopes to have its new parish house paid for within two years and will then buy or build a new rectory to replace the old one, torn down to make way for the new building.

NEW JERSEY

Associate Parish

Four parishes in or near Trenton are now operating under an associate parish plan, led by the Rev. Gerald R. Minchin, rector of St. James' Church, and the Rev. Ware G. King, for whom a new rectory has been purchased.

The associated parish serves St. James' as the central parish and three smaller churches—St. Paul's and St. Luke's, Trenton, and St. Matthew's, Pennington.

The associate parish is a new plan of the diocese of New Jersey. Through it four parishes help each other by sharing a combined leadership and planning many activities together. A single office is shared; teachers conferences and train-

ing groups are attended and sponsored jointly; and a monthly magazine, *Crusader* goes to all families.

OREGON

Dubious Distinction

Oregon is reported to be the only state in the U.S. which has no reference to God in its constitution's preamble.

Anxious to correct this dubious distinction, the Multnomah County chapter of the Oregon Republican club recently passed a resolution calling for a writing of the preamble in which a suitable reference shall be made to God.

If necessary, the resolution will be referred to the people by initiative. However, Oregon's governor, Paul Patterson has already sent a message expressing approval of the matter.

LONG ISLAND

Half a Hundred

Fifty years in the ministry, 21 years at St. James' Church, Jamaica, N. Y.—these anniversaries of the Rev. M. Spatches were observed recently at church, as Fr. Spatches prepared to retire from the active ministry. Both Bishop DeWolfe of Long Island and Bishop Sherman, his Suffragan, came out for services at the church—once a mission of only 70 members, now a self-supporting congregation of 350.

Elected President

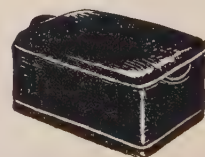
Hunter L. Delatour, chancellor of the diocese of Long Island and clerk of the vestry of St. Paul's, Great Neck, L. I., was elected president of the New York State Bar Association at the organization's recent 77th annual meeting in New York City. Mr. Delatour is a member of the trustees of the estate long to the diocese of Long Island and has been elected three times as deputy to General Convention.

TEXAS

Church Activities Building

St. Paul's, Gainesville, Texas, recently opened a new Parish Activities and Educational Building. To be used for all types of church activities except worship, the building commemorates 75 years of service of the church which was organized in 1877.

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PARISH LIFE

Plays and Pageants

A list of recommended plays and pageants for Easter, according to *Churchways*, has been prepared by the Department of Christian Education. There are some in which both children and adults may take part and others are planned primarily for children.

Inquiries may be addressed to the Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. Both the list and some of the pageants in mimeographed form are available.

Redemptive Experience

Operating on the principle that it is not enough to get children together and do things with them, nor to get them together and talk to them, a new religious education program has been developed at St. John's in the Village, New York.

Planned "to get the results of those relationships—to help pupils receive redemptive experience, to find Christian love and acceptance, to locate themselves and others in this relationship," the new program includes not only Sunday church school and released time school but also a coordinated Saturday work and play group.

The children gather on Saturdays at St. John's. During one period they work at arts and crafts; during another they play group games; during the third they engage in public speaking, group singing, and creative dramatics—learning to work and play as Christian individuals in a Christian group.

In December, for example, the children chose a Christian virtue to practice with special care during the next week.

Modern Tithing

The teaching and practicing of modern tithing has made St. Paul's, St. Louis, Mo., self-supporting after having received financial assistance from its diocese for 88 years.

In 1952, \$5,666 was paid in pledges. When modern tithing was taught through sermons, films, and buzz sessions. Every member calling resulted in \$9,098 being paid in pledges for 1953. There has been an increase of \$2,000 in pledges for 1954.

The expected diocesan aid of \$1,375 for 1954 has been completely relinquished. A parish house costing \$28,500 is completed in the spring of 1952 and will be paid for within six years after construction started.

Since 1950 the Church school and a number of pledges have increased 100%. Future plans for expansion are being considered, on account of over-crowding.

March 21, 1954

EDUCATIONAL

TRAINING SCHOOLS

Open Doors

St. Margaret's House, Berkeley, Calif., previously a graduate school of professional women Church workers, has opened its doors to non-graduates who can meet other qualifications of the school.

The course of study at St. Margaret's House leads to a two-year certificate or the degree of Master of Arts in Christian Education.

Trustees of the school made the decision to admit non-graduates because of the need for an institution which would offer professional training to "mature women, non-graduates, who offer themselves for work in the Church, largely in the areas of evangelistic and Church school activity."

SEMINARIES

Ecclesiastical History

The appointment of the Rev. Harry Boone Porter as assistant professor of ecclesiastical history, effective next September, at Nashotah House, Nashotah, Wis., has been announced by the seminary.

Fr. Porter is, at the present, doing work for the Ph.D. at Worcester College, Oxford, England.

New Professor

The Rev. Dr. Imri M. Blackburn, rector of St. Paul's, Evansville, Ind., will become professor of Church history next fall at Seabury-Western Theological Seminary, Evanston, Ill.

Dr. Blackburn observed his tenth anniversary as rector of St. Paul's last November. Before his rectorship he headed the foreign language department at Evansville College, teaching Greek, Latin and ancient history.

Dr. Blackburn will take graduate work during the summer at Union Theological Seminary.

UNIVERSITY

Portrait to Sewanee

A portrait of the late Richard Hooker Wilmer (1862 to 1900), second bishop of Alabama and a trustee of the University of the South, Sewanee, Tenn., was presented recently to the University.

The portrait was commissioned and given the school by Richard Wallace Hogue of Remington, Va., an alumnus of the Sewanee Grammar School, college, and seminary. Dr. Hogue was persuaded to attend the Sewanee schools by Bishop Wilmer.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Rockland Tyng Homans, Priest

The Rev. Canon Rockland Tyng Homans, canon missionary of Long Island since 1930, died February 23d at his home in Garden City, L. I. He was 81 years old.

Ordained a deacon in 1896, he was advanced to the priesthood two years later. He was curate of St. Matthew's, New York, 1896 to 1900; rector of Grace Church in Whitestone, New York, 1900 to 1904; curate of the Church of the Incarnation, New York, 1904 to 1910; and for 20 years was rector of Grace Church in Jamaica, Queens.

Canon Homans was acting Archdeacon of Queens and Nassau, 1930 to 1932, and Archdeacon from 1937 to 1940.

At the meeting of the diocesan convention in May, 1952, he received from Bishop DeWolfe the Distinguished Service Cross for his long career.

Surviving are two daughters, Mrs. George L. Stiles and Mrs. Charles C. Adams; and a sister, Miss Susan T. Homans. His wife, who was Mary Adele Barrow at their marriage in 1899, died in 1928.

John Lewis Jenkins, Priest

The Ven. John Lewis Jenkins, rector of Calvary Church, Americus, Ga., died March 2d in Americus. He was also vicar of Christ Church, Cordele, and Archdeacon of Albany. He was 55.

Ordained in 1930, he served parishes in Birmingham and Selma, Ala., and St. John's Church, Moultrie, Ga.

Surviving are his wife, Elizabeth B. Eley Jenkins, and a son, John Lewis Jenkins, Jr.

Albert Kingsbury Mathews, Priest

The Rev. Albert Kingsbury Mathews, D.D., in charge of the Church of the Ascension, Cartersville, Ga., died February 21st of a heart attack.

Dr. Mathews was stricken in Atlanta while driving his car. The car was involved, as a result of the heart attack, in an accident in which Mrs. Mathews was slightly injured.

Dr. Mathews served as a chaplain with a commission as Colonel in the United States Army from 1917 to 1943. After his retirement he served several churches in the diocese of Atlanta where he was canonically resident. He made his home in Atlanta.

He was born June 16, 1885, in New Castle, Ky. Dr. Mathews received the B.A. and B.D. degrees from Transylvania University and the D.D. from the University of Chicago in 1937. He was

ordered deacon in 1934 and priest in 1935.

Ellen Douglas Gailor Cleveland

Ellen Douglas Gailor Cleveland, youngest daughter of the late Bishop and Mrs. Thomas Frank Gailor, former chancellor of the University of South at Sewanee, Tenn., died February 17th at the Vanderbilt Hospital, Nashville.

Mrs. Cleveland was the daughter-in-law of the late President Grover Cleveland.

Surviving are two daughters, a (Thomas Cleveland, a student at Virginia Theological Seminary), a brother and a sister.

G. Dan Enterline

Mr. G. Dan Enterline, 60 years of age, state auditor of Delaware, and a former vestryman of Christ Church, Dover, Del., died February 25th in Kent General Hospital, Dover, after a heart attack.

Surviving are his wife, the former Elenor Brennan; a son, G. Dan Enterline, Jr., a senior at the University of Delaware; and a sister, Mrs. M. Konstan of Los Altos, Calif.

Charles R. Parmele, Jr.

Charles R. Parmele, Jr., a member of the vestry of Trinity Church in Roslyn Heights, L. I., died February 1st at his home in Roslyn Heights.

Mr. Parmele was vice-president of Parmele Pharmacal Co. and Chino Products Co., of New York. In World War II he was a member of the Selective Service board.

Surviving are his wife, Grace M. Clelland Parmele; a daughter, Marie Parmele; a son, Livingston Parmele; two brothers, Harry B. and Gilbert W. Parmele; and a sister, Emilie P. Kettles.

ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christianity, the Unity of the Church, the armistices, peace of the world, seminaries, and Church schools.

March

21. St. Annes, De Pere, Wis.
22. St. Thomas', Farmingdale, L. I., N. Y.
23. St. James', Dundee, Ill.
24. St. George's, Almirante, Panama; Canterbury House, U. of Miami, Miami, Fla.; St. Katherine's, Baltimore, Md.; St. Peter's, Redwood City, Calif.; St. Peter's, Ell City, Md.
25. St. Mary's, Denver, Col.; St. Mary the Virgin, Falmouth Foreside, Me.
26. Christ Church, Green Bay, Wis.
27. Emmanuel, East Syracuse, N. Y.; Holy Trinity, Danville, Ill.

CHANGES

Appointments Accepted

Rev. Frederick J. Bush, formerly rector of Chapel of the Cross Parish, Rolling Fork, Ind., in charge of St. Paul's, Hollandale, is now in charge of St. James' Church, Jackson, Miss. Address: Fondren—P. O. Box 4368, Jackson, Miss.

Rev. Gamaliel V. Cabral, formerly rector of Church of the Redeemer, Porto Alegre, R.G.S., is now executive secretary of the district Southern Brazil. Address: Caixa 965, Porto Alegre.

Rev. Libero V. Cordova, formerly business manager of the Episcopal Press, Porto Alegre, is now executive secretary of the district Southern Brazil. Address: Caixa 965, Porto Alegre.

R.G.S., is now in charge of churches in Santa Rita, Passo do Cai, and Viamão, and the new mission at Camaquã, R.G.S. Address: Caixa 421, Porto Alegre.

The Rev. Harris T. Hall, of Trinity Church, Marshall, Mo., and St. Paul's, Carrollton, is now also serving St. Paul's Church, Brunswick.

The Rev. Francis M. Hamilton, who earlier this year resigned as rector of Immanuel Church, New Castle, Del., will on April 1st become archdeacon of Western Florida in the diocese of Florida.

The Rev. Mr. Hamilton will have a parish of his own and will be responsible for several other churches, including the chapels which he will help to establish in the Gulf area. The Hamiltons are at present vacationing and visiting relatives in Texas.

The Rev. W. Bradford Hastings, formerly rector of Christ Church, St. Paul, Minn., is now rector of St. Luke's Church, W. Forty-Sixth St. and Colfax Ave. S., Minneapolis.

The Rev. Eric W. Jackson, formerly rector of Trinity Church, Menlo Park, Calif., is now rector of St. Paul's Church, Seattle, Wash. Address: 15 Roy St., Seattle 9.

The Rev. Armen D. Jorjorian was recently appointed head of the Protestant chaplaincy and clinical pastoral training programs at Bellevue Hospital, First Ave. at Twenty-Seventh St., New York 16. He has for seven years been on the staff of the New York Protestant Episcopal City Mission Society, as senior chaplain at the City Penitentiary of New York at Rikers Island.

The society has supported a program of religious ministry at Bellevue Hospital since 1831; at present there are four full-time chaplains ministering to Protestant patients of the 2,900 bed hospital.

The Rev. Hugo Kleemann, formerly in charge of Calvary Church, Santa Rita, R.G.S., Brazil, is now assistant of the Church of the Saviour, Rio Grande, R.G.S. Address: Caixa 37, Rio Grande, R.G.S.

The Rev. Charles M. Priebe, Jr., formerly assistant rector of Trinity Church, Wilmington, Del., is now rector of St. James' Church, Newport, Del. (The Rev. Dr. E. Frank Salmon, retired priest of the diocese of Pennsylvania, served as temporary rector of St. James'.)

The Rev. H. Wiley Ralph, formerly vicar of Christ Church, Delaware City, Del., will on April 1st become assistant rector of Trinity Church, Wilmington, Del.

The Rev. Nataniel Duval da Silva, rector of the Church of the Saviour, Rio Grande, R.G.S., is now also in charge of the Church of the Divine Saviour, Santa Helena, and the Church of the Divine Love, Santo Antonio, R.G.S. Address: Caixa 37, Rio Grande, R.G.S.

The Rev. Odilon Silva, formerly assistant of the Church of the Redeemer, Pelotas, R.G.S., is now rector of the Church of the Holy Cross of the Mediator, Porto Alegre, R.G.S. Address: Caixa 88, Porto Alegre, R.G.S.

The Rev. Henrique Todt, Jr., formerly executive secretary of Southern Brazil, is now rector of the Church of the Redeemer, Porto Alegre, R.G.S., Brazil. Address: Caixa 88, Porto Alegre.

The Rev. A. G. Wakelin, formerly rector of the Church of the Ascension, Atlantic City, N. J., is now rector of the Church of the Redeemer, Pelotas, R.G.S., Brazil.

CLASSIFIED

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RETREATS

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has returned to Canada, where he will be an arch-deacon of the diocese of Ontario.

The Rev. Albino Winkler, formerly rector of churches in Santa Helena and Santo Antonio, R.G.S., Brazil, is now business manager of Episcopal Press, Porto Alegre, R.G.S. Address: Caixa 421, Porto Alegre, R.G.S., Brazil.

The Rev. Douglas E. Wolfe, formerly vicar of All Saints' Chapel, Valley Cottage, N. Y., in charge of St. Luke's Church, Haverstraw, N. Y., is now curate of Trinity Church, Portsmouth, Va. Residence: 428 North St.

Resignations

The Rev. Rudolf W. Locher, assistant of Trinity Church, Asheville, N. C., has resigned. The Lochers are in New York, and mail is being forwarded to them from 6 Pine Tree Rd., Asheville.

Changes of Address

The Rev. W. F. Chamberlain, vicar of St. Francis' Church, Tampa, Fla., should be addressed for all mail at 912 E. Slight, Tampa 4.

The Rev. Adolph W. Kahl, of St. Mark's Church, Lewistown, Pa., should be addressed for all mail at Box 706, St. Mark's Rectory, Lewistown.

The Rev. Franklin T. Osborn, of St. Peter's Church, Santo André, S. P., Brazil, may be addressed at Rua das Bandeiras, 336, Santon André.

The Rev. Francis A. Sullivan, who is serving the Church of the Good Samaritan, Phoenix, Ariz., should be addressed at 537 W. Pima St.

Depositions

George Paul Hetenyi, presbyter, was deposed on March 1st by Bishop Mason of Dallas, after due notice, for the commission of an offense prohibited by Canon 53 of the General Canons.

John M. Poole, presbyter, was deposed on February 8th by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1, with the consent of the standing committee; renunciation of the ministry.

Ordinations

Priests

Los Angeles: Ten deacons were ordained to the priesthood during a two-week period in the diocese of Los Angeles by Bishop Bloy, diocesan, and Bishop Campbell, Suffragan of Los Angeles.

Ordained by Bishop Bloy were the Rev. Robert Burger, on February 11th, at St. James' Church,

Los Angeles, where he is curate; the Rev. Donald Gaines, on February 15th, at St. John's, Wilmington, Calif., where he is vicar; the Rev. Theodore J. Ehrlich, February 16th, at All Saints' Church, Riverside, where he is curate; the Rev. Donald N. Heyer, February 22d, at St. Edmund's, San Marino, Calif., where he is curate; and the Rev. John Lockerby, February 23d, at St. Anne's, Oceanside, Calif.

The Rev. Mr. Lockerby, who directed the diocesan news bureau for a year before he studied for the priesthood, is vicar of St. Michael's Mission, Carlsbad, Calif.

Ordained by Bishop Campbell were the Rev. Robert H. Larkin, vicar of St. Anselm's Church, Garden Grove, Calif., on February 11th at St. Mark's, Upland; the Rev. E. C. S. Molnar, on February 16th at St. Mary's Church, Ramona, Calif., where he is vicar; the Rev. Gordon B. Yeaton, curate of the Church of St. Cross, Hermosa Beach, Calif., on February 17th, at St. Augustine's, Santa Monica, Calif.; and the Rev. L. Lynn Parker, on February 23d, at St. Mark's, Solvang, Calif., where he is vicar.

Bishop Campbell also ordained to the priesthood the Rev. Wayne B. Williamson on February 18th at Grace Church, Los Angeles. The Rev. Mr. Williamson is completing studies in Japanese language and Oriental culture at the University of Southern California. He will sail to Japan in June with his family and will be Episcopal chaplain at St. Paul's University, Tokyo.

Tennessee: The Rev. Granville Cecil Woods, Jr. was ordained priest on February 22d by Bishop Barth of Tennessee at St. Mary's Church, Dyersburg, Tenn., where the new priest is in charge. He will also serve Holy Innocents', Trenton.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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	\$1,487.35

Presenter, the Rev. Robertson Eppes, Jr.; preacher, the Rev. William G. Frank. Address: 108 Ave., Dyersburg.

West Virginia: The Rev. Robert Poland Anderson was ordained priest on February 24th by Bishop Strider of West Virginia at St. Matthew Church, Wheeling, W. Va., where the new priest is assistant. Presenter, the Rev. F. F. Bush, preacher, the Rev. H. A. Dick. Address: Chapline St.

Deacons

Southern Ohio: The Rev. Douglas G. McCrea, who was formerly a pastor in the Baptist Church and is now assistant of Christ Church, Dayton, was ordained deacon there by Bishop Hobson of Southern Ohio on January 31st. Presenter, Rev. Dr. Phil Porter; preacher, the Rev. H. Topalian.

Tennessee: George Leonard Goss was ordained deacon on February 27th by Bishop Barth of Tennessee at the Church of the Advent, Nashville, Tenn. Presenter, the Rev. Dr. P. A. Phillips, preacher, Canon J. R. Sharp. To continue seeking employment and serve as deacon in mission work of the diocese. Address: 906 Marengo Lane, Nashville 4.

Marriages

Mrs. Catherine Turner of Woodbury, N. J., the Rev. Robert P. Helmick, rector of the Church of the Atonement, Laurel Springs, N. J., vicar of St. Mary's Church, Clementon, were married on February 6th by Bishop Gardner of Jersey, assisted by the Rev. Howard Miller.

Diocesan Positions

The Very Rev. William C. Warner, rector of Grace Church, Holland, Mich., is now president of the standing committee of the diocese of Western Michigan. Address correspondence to 274 Michigan Ave., Holland, Mich.

Church Army

Captain John R. Hunt, formerly lay missionary of the Church of St. Martin-in-the-Field, Two Nine Palms, Calif., is now on the staff of Francis' Boys' Homes, Ellsworth, Kans.

Births

The Rev. E. Guthrie Brown and his wife announced the birth of a daughter, Lucy Forrest Brown, on January 8th, at Morehead City, N. C., where Rev. Mr. Brown is rector of St. Andrew's Church.



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BARTHOLOMEW'S 6720 Stewart Avenue
John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

AMES' Huron & Wabash (nearest Loop)
H. S. Kennedy; Rev. G. H. Barrow
& 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
nt 12:10; 5:15 EP

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 9:15, 11, Ch S 9; Weekdays
10; Also Wed 6:15; Also Fri (Requiem) 7:30,
4:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
8:30 & by appt

SOUTH BEND, IND.

AMES' 117 N. Lafayette
William Paul Barnds, D.D., r; Rev Glen E.
technon, ass't.
Sun 9:15, 11; Tues HC 8:15 Service & addr
Thurs HC 9:30; Fri HC 7

BALTIMORE, MD.

ST. PETER'S Park Ave. & Monument St.
Rev. B. Wilkes, D.D.
Sun 8, 9, 11; Daily; Mat 7:15, H Eu 7:30,
C Sat 4 and by appt

MICHAEL AND ALL ANGELS 20th & St. Paul
D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
H. P. Starr
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also
Sat, Tues, Fri 7; Thurs 8; Preaching Service
8

BOSTON, MASS.

SAINTS' (at Ashmont Station) Dorchester
Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

GNATION 10331 Dexter Blvd.
Clark L. Attridge, D.D.
Sun 7:30, 10:30; Mon & Wed 10; Tues &
Thurs & Sat 9; C Sat 1-3 & by appt

ITY Grand River & Trumbull (Downtown)
John G. Dahl, r
Sun 7, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;
& 10; C Sat 7:30-8

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOUR
"First Cathedral in the American Church"
Very Rev. Chas. R. Allen, dean; Rev. P. H. Kramer,
Rev. S. W. Goldsmith, Canons
Sun 8, 9:30, 11; Wed & Saints' Days 10

BILOXI, MISS.

REDEEMER "Historic" E. Beach
Rev. Edward A. DeMiller, B.D., r
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'
Days 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. S. Hohenschild
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7,
Wed 10:30; Thurs S 7:30

OMAHA, NEBR.

ST. BARNABAS' 40th & Davenport
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;
Wed & Sat 9:15; C Sat 4:30-5

LOVELOCK, NEV.

ST. FRANCIS' MISSION 9th & Franklin
Rev. John R. B. Byers, Jr.
Sun HC 8, 11, Ch S 9:30; HC Thurs & HD 7 & 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

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NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10.

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs,
Fri, HD EP 5:10

CHARLOTTE, N. C.

ST. PETER'S North Tryon at 7th Street
Rev. Gray Temple, r
Sun HC 8, Family Service 9:45, MP 11; Noon-Day
Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 15th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, Mat 10:30, Lit in Procession, Sol
High Eu & Ser 11, Ev & Devotions 4; Daily HC
7:45, 12:10; Mon, Wed & Fri 7; Thur & Sat 9:30;
Mat 7:30; Angelus & Prayers 12; EP 5:30; Address
12:30 Wed & Fri; Mon Bible Study Class 8; Wed
Sta of the Cross 7:30, "The Prayer Book Way of
Life" 8:15; Thurs (Ex Holy 'Wk) Organ Recital
12:30; Sat 12 to 1, 4 to 5, 7:30 to 8

PITTSBURGH, PA.

ST. MARY'S Charleroi
Rev. Joseph Wittkofski
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC 9;
Fri HC 7:30, 7:45 EP; C by appt

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

CHARLESTON, S. C.

HOLY COMMUNION Ashley Ave. at Cannon
Rev. Edwin B. Clippard, r
Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5:30;
Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling &
C by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

To Build At Home

RIGHT within the borders of the United States, there are untapped opportunities for a deeper and more extended ministry by the Church. Missionary work has no geographical bounds. It can go on in the largest Eastern city, the most isolated Indian reservation, or the most rapidly expanding Middlewestern suburb. For all this work the Church needs more buildings — churches, schools, parish houses.

- \$800,000 of the BUILDERS FOR CHRIST goal of \$4,150,000 will go to meet the urgent needs of the Church at home.
- The American Church Institute for Negroes needs \$500,000 of this for five of its fine, but badly run-down schools in the South. Extensive repairs must be made. The Church must not lose now the tremendous gains that have been made in the past fifty years in church-sponsored Negro education.
- To be a BUILDER FOR CHRIST is to care about the total Mission of the Church and to do something about it. This total mission needs the support of every communicant, in the way of a generous and sacrificial pledge to BUILDERS FOR CHRIST, the *whole* Church's campaign for capital funds.

